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**ESSENCE**

OCTOBER, 1902

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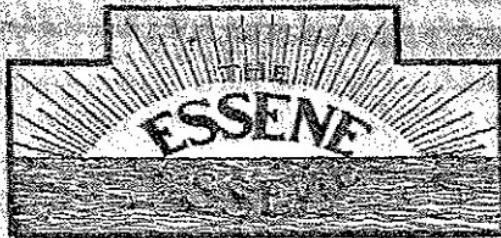
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No. 4.

THE NEW DAY.

Dawn! At first there is a faint radiance. Here and there some singer bursts into melody. The morning star of hope is shining golden over the yet unrisen sun. The light grows. The mountain tops blossom with rosy tints. There is a breath of cooling and sweetness, while the leaves whisper of the morn. The melody increases with the light. The stars grow dim. The mountain tops of thought are bathed with the effulgence of the sunrise, though the valleys are yet in shadow. The silver glory of the moon fades and the stars go out. A golden fringe of splendor encircles the East. The mountains glisten almost to their summits with rosy tints upon their snows. And now over the eastern horizon appears a broad, red disk. It

rises. It rises yet. It is sun-up. And the mountains and the valleys are flooded with the light of a new day.

It is coming. There is an awakening of spirituality, of the altruistic sense, of the love for humanity. The selfishness, the hard-heartedness are passing out. There is a new thought awakening—in politics, in science, in religion. In politics the world dreams of the co-operative commonwealth. In science, man stands on the borderland of forces and powers of which he never before dreamed. In religion humanity is turning again to the mission of the Christ, catching it in a new light and beginning to realize the splendid doctrine of the brotherhood of man.

The light grows. The creeds and dogmas fade away. Intelligence radiates from a million school houses. The press holds aloft the torch and the white light of publicity shines into the dark places of the earth. The tide of civilization sweeps onward. Now it envelopes a black race and now a brown. It sweeps over the Orient and over the islands of the sea. The spirit and energy of the West are being transfused into the East. The Englishman rules in the shadow of the pyramids. A locomotive awakens the echoes of the hills of the Holy Land. The doctrines of a Western Christianity are taught in the land of Brahma and of Buddha. In return, the wisdom of the East is flooding the West like a sunrise.

It is coming. But it is not alone a material progress, splendid as that may be. It is an awakening of the spirit. It is a growing voice of the divinity within us. It is an increasing recognition of the duty we owe to our fellows. It is a growing conviction that we live not alone for ourselves, but for our families, our friends, our nation and our race; that we must work together for the good of each and the good of all.

Be not cast down, O soul. The light cometh. Lift up thine eyes. The day-dawn of the new era is at hand.



The new religious movement of the world will be spontaneous. It is now beginning. It will form itself around the Christ. It will be free from commercialism, creeds, cant, literalism and formalism. It will stand for spirituality. It will point to God in the temple of the human soul. It will practice healing and make it free, as all God's gifts should be. It will stand for Christ's social message and the co-operative commonwealth. It will stand for a democratic worship and for universal mental liberty.



We should not care what a man calls himself. We should only care if he really loves God and Humanity and if he really is in the spirit of truth.

*THE RADIANT PEOPLE.*

Do you ever meet them, the radiant people? Of course you do, and how you feel that the very atmosphere surrounding them is expressive of life, of love, of all success, and all the glorious forces of nature! You realize that they have not only the power to attract all the beautiful things of life, but the power to express what they attract, and that is quite as important.

No matter how much you receive, if you do not give in proportion you will lose your magnetic strength and be unable to absorb what comes to you. Did you ever hear students wonder why they do not develop faster? It is because they are incapable of absorbing, they will not give what they already have. People are apt to hold on so to the substance that the essence, which is the eternal part, is temporarily smothered.

The selfish man is not magnetic, consequently not radiative. He does not wish to be. The universal energy does not flow through him in fullness and joy of life, so he ignores the laws of his own being simply because he does not understand. He may possess an unlimited amount of dollars and still be utterly poverty stricken, shriveling up within his own miserable self.

It is the use we make of things which makes them worth while. You must attract and you must radiate in order to know the joy of life. You must touch that

current of life force, which is harmony, to realize its magnetic strength and its great power. The point is to grasp your opportunities of living, of loving, of giving. Then you will radiate this beautiful thing which you are, instead of merely existing and absorbing the energy of those around you.

There are too many leaners in the world. Many of them are leaners because others have helped them escape their life lessons. What we want to do is not to save people from the experiences which they need, but help them to be strong, that they may make the best use of their opportunities. The life of attainment is not particularly smooth. The radiant people are not those who have walked among the roses. They know the beauty of the rocks as well as the beauty of the flowers. They find God in the depths of the earth as well as in the brilliant heavens.

Did you ever hear of the poor, spoiled, victim of mammon's favors, who objected to her country home in southern France because there were too many rose leaves falling on the lawn, and the nightingales were obtrusive with their happy songs? Those are the kind of people who need pity, those who are so cruelly protected from their life's lessons that their souls are disintegrating in the atmosphere of selfish indulgence.

The radiant people are strong. They do not need sympathy in the common acceptance of the term, which implies pity. And when I speak of pity I am always

reminded of a school girl, who said to me once : "Throw a brick at me if you want to, but don't pity me."

These radiant people are so full of that holiness which is an infinite compassion for all forms of life that they see through and beyond all seeming ills into ultimate victory. They give, give, give, stimulus, life, energy, with all the beauty of that holiness.



The trouble with the church has been that it has pinned its faith to a symbol rather than to a substance. It has worshipped a form and an institution instead of worshipping God. There are some welcome indications that it may get out of the letter and into the spirit. That is the only thing on earth that can save it. This is not said in criticism, but from conviction.



Why should there be all this misunderstanding between those who are seeking the same thing? If people are together in spirit, it matters not about the outward. Forms and institutions are only symbols. God's Light in the soul is what we are looking for.



There is an irrepressible conflict. It will never be settled until it is settled right. It is coming time to line up.

# LIFE STUDIES

By IONE.

## THE SENSE LIFE.

*Arise, O child, and bathe your earthly sense  
In yonder fountain of eternal light.*

We have had so many lessons on the sense-life, have written so much and talked so much about it, that we feel as though our series of life-lessons is scarcely complete without a study of this subject. It is old perhaps, to our students, but ever welcome because there is always a different view-point.

We are here for development; to adjust ourselves to the life current so that we may become life, and our senses are the instruments which the mind uses in its contact with this universal life-current.

The strange part of it all is that men are so blind and so deaf to truth—that they have eyes and see not, ears and hear not—that they desire to live only in the outward sense. To be sure, people are always privileged to live on the plane of their desire, and if they wish to remain in the bondage of the senses, to permit "the senses to make a playground of the mind," they may do so, but there is no freedom but the freedom of spirit in its truest, purest sense. "It is the

spirit which quickeneth; the flesh profiteth nothing."

Do you think because you catch a glimpse of forms through two small apertures in your head that you can see, or because you can sense with the nostrils things very close to you that you can smell? Possibly you fancy because your ears are attuned to seven or eight tones of sound and you are conscious of sound waves within a few feet of you that you can hear. These instruments of the senses are such wonderful things, it seems a pity we do not appreciate their great capacity and use them in all their possibilities, because the higher vibration of the senses as much transcends their ordinary expression as the intelligence of a man transcends the intelligence of a rat.

Why is it that we shirk so from a true knowledge of ourselves? It must be that we dread the great awakening which instinctively we know must come to the soul if we but lift the curtain and permit the sense-life to act as it should.

Let us take this sense of sight, which seems to be rather crudely manifested sometimes. How we depend on our two little eyes! We can scarcely walk around our familiar abiding places in the dark, and we are willing to trust no other sense to guide us on the street; yet we see so little—only what is immediately before our eyes.

I want to tell you so much about this instrument of the sense of sight, the eye, about what you can see

with the physical eye and how much more you can see with the spiritual eye. I want to take you into the hills and show you that aura which means gold in one hill and something else in another. I want you to sense with every sense the beautiful glimpse of earth before you; want you to smell it; to hear the sound waves of the rocks and the flowers, of all the surrounding life; and to feel it; to be conscious of it so completely that all the senses are awakened in one harmonious expression.

The great Hermes tells us that there are seven physical senses partially developed in most human beings; that these senses are capable of being so raised in their vibration that they connect us with all spheres of life. The philosophy of Hermes is so far-reaching in its heights and depth, so pure in its simplicity and so full of genuine common sense and practical strength that one seems to feel his greatness across the centuries.

These seven senses are sight, hearing, smell, taste, touch, intuition and thought-transference. While each sense is merged into every other sense to a degree, it also stands out clear and distinct as corresponding to a separate qualification of spiritual force, and should be trained on physical planes as well as every other plane of correspondence.

Every expression of consciously active life has different rates of vibration. Every form of spirit is differentiated by vibration. One is not more spiritual in

reality than another, but in our weak language we call the higher expression spiritual. There is no dividing line between the senses and their higher vibration except in the preception of the individual.

The higher vibration of the sense of sight is called clairvoyance, not in the common acceptance of that much-abused word, but with its true meaning of clear seeing—in very truth seeing the spiritual meaning of all things. When a man commences to think from within himself he sees things in a different light; even the colors take on a more vivid hue, and he realizes that there is a meaning in all form of spirit which meets his eye. Gradually he sees clearly and still more clearly; his inner sight, his soul-sight, is awakened, and he is clairvoyant in the true meaning of the word.

A person who sees clearly, clairvoyantly, sees the thought wave as a vibration in the matter of the mental plane, and those thought-waves which relate to him and his life are always as an open book to him. Every time we think, our mind's action sets in motion the atoms on the thought-plane, and that motion is plainly visible to the clear-seeing eye, as its sound is audible to the clear-hearing ear.

We speak of an unseen world. It is only unseen because of our limitation. But the children of earth are reaching out with a most intense desire for this understanding—they are opening their eyes, and with the

prayer will come its answer, and soon will the radiance of its light enfold them.

No sound can be heard in a space in which the atmosphere has been exhausted. No spiritual message can be transmitted where there is no magnetic atmosphere. The higher vibration of the sense of hearing is clairaudience—clear hearing. Not the sound of delusion, but the sounds of reality. Not the voices of spirits, but the voice of the spirit. Not the sounds of angel's harps, but the music of nature. It is so near us, and contains such beautiful messages for the ear that is willing to hear. But the spiritual atmosphere must be pure; the magnetic force which conveys the message of life must be strong.

The sense of smell is most subtle, and very little understood. It discriminates; it warns; it guides. In its higher vibration it gives the power to distinguish the spiritual aromas of the finer forces of nature. Through the sense of smell you perceive the motives of people. The eye and the ear may be deceived, but the sense of smell once developed is always true.

The sense of taste is even less understood and heeded than the sense of smell. Our taste depends largely upon our attitude of mind, and proves our position in the natural adjustment of ourselves with nature. In its higher vibration it is the power of perceiving and appropriating the finer essences of the life-wave. It is said a man has good taste when he selects colors harmoni-

ously, or blends tones rhythmically; in fact when he is in harmony with mathematical law on any plane.

Through the physical sense of taste we know the needs of our bodies, and through the higher vibration of this most fascinating sense, the finer discernment, we know the needs of the Soul. If my taste demands candy or sweets, I know that my body requires sugar. Of course I am speaking of normal tastes. If I am especially attracted to a certain color, I know that my nature needs assimilation with that color, and when I have fully outgrown or absorbed it, my taste will demand the next necessity in that line.

If my taste tells me that certain people are not harmonious to me, I know they do not belong to me, and there is no use in our association, although they may be models of virtue, and in the world's eye many times my superior. In deciding the problems of life, the sense of taste is of the utmost importance. It will point the way toward present needs, and when you are through with an experience will always let you know.

And the sense of touch, focusing all the other senses in one—alive to every condition, seeing, hearing, smelling, tasting, warning, guiding, teaching, and bringing all forms of life within our comprehension. The higher vibration of the sense of touch is called psychometry, and is truly Soul-measurement. When a person who cultivates this sense comes into your presence he senses

the quality of your Soul radiations—not your intellect, but your Soul's quality.

Touch causes a certain resistance. You touch things before you place your hands upon them, and there is where it is manifested in the other senses. Your sight touches what it rests upon, and your hearing touches the sound-waves. It is a resistance which makes you conscious of things when you come near them, whether you come in contact with them or not. You are not so conscious of things which blend with you as you are of those things which present more obstruction to your touch. When you come into a strange room you feel at once the quality of thought which is expressed there, while in surroundings you are accustomed to, it makes no particular impression upon you.

It is not an easy thing to deceive a genuine student of truth. If his motive is high and pure, his vibrations are constantly becoming more attuned to the harmony of the Universe, and you know the promise of the Master to the pure in heart—he sees beyond the delusions, he senses the realities of life and truly sees God.

The sixth sense, intuition, is becoming manifest in human beings more than ever before, especially in children. It has a subtle power, and if cultivated will give you wonderful knowledge. Some students seem to think that intuition is the higher vibration of the sense of touch, but it is not. Intuition is a physical sense, and

psychometry, which is the higher vibration of touch, is a Soul-sense, and has a peculiar quality all its own.

Intuition is the sense which connects us directly with the subjective mind. Through it we know things. Humanity has so long refused to use this sense that it requires some effort to rouse it into action. People who think it would be an awful calamity to lose their sense of physical sight or hearing, ignore this sense of intuition and seem to fear to recognize it. Some one might think they were cranks, if they knew things without having to reason about them.

In its higher vibration, intuition is the capacity to receive *true* inspiration. If you will cultivate this sense even in its physical aspect, you will not make mistakes, and it will not be necessary for you to ask anybody's advice; you will just know. Intuition will tell you in an instant what no amount of reasoning will ever give you. Another thing, these inharmonies we call accidents would not occur if men would only listen to the warning of their intuition.

Thought is a tangible substance. Why should it not be transferred at will? Is it any more remarkable that thought waves should travel directly from one mind to another than that sound waves should travel from one ear to another and then impress the brain?

We are constantly illustrating the power of thought transference; we are receiving impressions from every mind we come in contact with, yet we are unconscious

of their influence as we are unconscious of our own power of influencing.

Thought-transference is the language of all life. Human beings are so far away from nature, so dependent upon artificial means of expression on all planes that their thought is usually accompanied by words. To be sure we do not realize this, but it is the thought which impresses the brain, the words are simply an assistance to the thought-vibration. People have an idea that telepathy is such a difficult thing, and if accidentally their thought precedes their words, they ponder upon it as though it was not the most natural thing in the world, and just the way it should be. Words cannot express real things. As you grow more sensitive to the laws of nature, how well you know the sentiment of people to you, their motives and their methods, no matter what they say. The Orientals are said to be a silent people. Psychics talk less and less as they develop the soul-senses. Language expressed by words is unnecessary to those who understand.

What we want to do is to use this sense consciously. To have our minds in such control that we think as we will to think and direct our thoughts as we will to direct them. Not to use the will as a great battering ram, but gently and according to the dictates of the soul.

The higher vibration of the sense of thought-transference is the power of communicating with individual intelligence on other planes at will. Of course this re-

quires harmony of life and purity of purpose. It is so rare as to be practically unknown, but it is really in accordance with law that it can be done. It is our limitation which separates us from other realms and all limitations we create for ourselves.

Thought-transference can be brought to a high state of perfection through culture. The human being is not a simple instrument which needs to be set going and plays by itself, but a compound instrument corresponding to all the vibrations of the Universe. The body may be attuned to absolute love. It may be a perfect chord in the hands of a harmonious master, or it may be so discordant that life is a disappointment and a delusion.

It is individual development we require, and we must look within and find it in our own awakening. The senses are the servants and instruments of the mind. Suppose we commence to develop them and so use them that we can express this wonderful manifestation of spirit that we are in its highest vibration.



The Spirit of Truth is in the world and is showing us how the race has misapprehended some of the simple and plain truths Jesus enunciated, truths which are at the very basis of man's regeneration.



Controversy does not belong in the realm of religion.

*UNITY.*

Wherever you are, my brother, whatever, whoever you are,  
If you live in the house next door to mine, or around the earth,  
Between the soul of your soul and mine there can be no bar,  
For we are one in the Love divine that has given us birth.

Whatever material incidents may have hedged you 'round,  
Whatever the tint of your cuticle, or your place or race,  
You are one more word spoken into the flesh from the Thought Profound,  
With a gleam of the Universal Soul shining out of your face.

So, whatever you are and whoever you are, my love flows out,  
As the light of morning flows out of a window the sun shines through,  
As a wave that starts from a soul spreads on through the sea of thought,  
So a glow from God flows out of my heart till it reaches you.

Though you live in a dusky shell on an isle 'neath the  
tropic sun,  
Or within the realm where the Frost King reigns, O  
comrade mine,  
In a tenement room, or the proudest station man ever  
won,  
It does not matter, I claim you still by a tie divine.

For the race is one; and whatever you are reacts on me.  
When wrongs you inflict, or bear, I help you to  
pay the cost.  
It would dim my joy to know that you were in agony;  
And I would not be saved, and I could not be saved,  
if you were lost.

We rise together. If one ascends to a higher height,  
He must cheer his brothers by telling them of the  
larger view.  
On the eminence he has gained he must start a beacon  
light.  
He must lift up, and breathe in the fainting heart  
a purpose new.

For this is the Law of Love: Not alone in our selfish-  
ness  
Can we draw away from the crowd like the runner  
who gains a goal.

We must turn to our comrades who lag and must help  
and direct and bless,  
Like the Christ, our Elder Brother, who stands for  
the Racial Soul.



The mistake of those who uphold the present industrial system is fundamental. It grows out of the false self-consciousness that regards itself as something separate and apart. It assumes that a man can have absolute private ownership in utilities which are essentially public in their nature. This idea is founded upon selfishness, which is the real devil with which the Christ principle (brotherhood) has to contend.



The worst enemies of Christianity are those who try to make it stand for creedism, conquest and commercialism, three things utterly at variance with Christ's spirit and teachings.



There is nothing but love for those who are in the Christ spirit, wherever they may happen to be.



Calling names is not the best way to carry on Christian argument.

*WE ARE ONE.*

Humanity is an organism—not a chaos of divided units.

Men have dimly apprehended this truth in the past, and they strove toward its realization in the symbolism of fraternities, social and religious organizations, parties and nations.

These are more or less physical, however, and only with the spiritual plane does perfect brotherhood begin.

The struggle of society now is to bring the external expression into harmony with the internal truth; and this will never come until we have the brotherhood of man here on earth; until the Christ spirit is incarnate in the social body.

This can only be when there is true equality politically and perfect co-operation industrially.

Political liberty and industrial despotism cannot exist together any more than a nation can remain half slave and half free.

Milton once described the condition of the English people as that of a lion who had pawed out with his fore parts, but whose hinder parts were yet fast in the earth.

The simile applies to-day. Politically the lion of Humanity has begun to paw out into the air of liberty. Industrially, he is still to emerge from his bondage.

The whole movement of the age is toward freedom.

Spirituality will free man's mind and soul and co-operation will free his body. Then the race will begin to achieve harmony.

Perfect liberty can only come with perfect brotherhood. Not by becoming independent of each other, but by finding our true dependence each on each, can we realize true freedom. As the different organs of the body work in harmony, each doing its own part and not interfering with the part of any other, so must we, the different organs of the whole humanity, each find his part, then perform that part without friction and without interfering with the part of the other. In this way can we reach perfect freedom.

Humanity is like a great tree, of which individual men and women are the leaves. No leaf is like another, all in all, and each has its share in bringing life to the body of the tree.

It is the coming into realization of this unity that is producing the present religious and industrial revolution.

We need, not only the expression of our oneness with God, but of our oneness with each other.

We are linked in ways that we know not of. Were it not for the false sense of self, we would have realized our unity long ago. It is our thought of personality, as something apart from other things, that has kept us from the kingdom so long. We are coming to see that our brother is our other self and that the

spirit in him is but another expression of the spirit in us. We are a part of each other and of all things. The Cosmical Soul that is in us inspires our souls with this message: We are one. We are one. We are one.



The time has come when the brotherhood of man should cease to be simply a preacher's phrase and should become a living fact bodied forth in the state.



The way to conquer a sin is to quit thinking about it. The way to quit thinking about a sin is to put your mind on something more worth while.



A real faith is always expressed in works. A real Christianity is always expressed in the application of it to the conditions of society.



One of the aims of genuine Christianity will be to give health to both the individual body and to the social body.



The proper way is to hold up the truth. Let the error die of itself.

*EVERY OBSTACLE A BLESSING.*

The soul is happiest when an opportunity presents itself requiring the largest endeavors; where the mentality is taxed to its utmost, then does the soul gain its greatest victory. It is the golden opportunity to show what that soul really is and why it came into existence. Nothing is difficult when the soul awakens to its possibilities, beholding in every obstacle a blessing.

What we choose to call trials, tribulations and disappointments—little squeezes and pinches of to-day—are really golden chances for higher manifestation of power; brilliant opportunities for greater development. Could we awaken to the consciousness of our royal nature instead of kicking and floundering around, such obstacles would easily be overcome. True greatness can be attained only as fateful conditions are mastered and brought into line of destiny. Everything may be used as a developing power, bringing forth the beauty of the within.

And as these conditions are mastered, the Soul surmounting them, a growth of divine consciousness has taken place and we become wiser and stronger through the mastery of them. Obstacles are to the soul merely the result of a quickened perception, consequently, opportunities to bring into expression this awakening.

The rough marble expresses greater life through much chiseling and polishing. At first the cutting and

carving is done simply to bring the stone into proper shape. But as the work proceeds, the chisel cuts inwardly and deeply; it is then the lines become more subtle, expressing more fully the ideal of the sculptor. The deeper the chisel probes into the stone, the nearer perfection the form outlined; the finer the touch, the more finished becomes the statue, until under the influence of the sculptor's hand the features become mobile and the heart of the stone is unveiled. It is then we behold in the statue that which bespeaks of immortal life.

The shining glory of one soul must be the light for all other souls. And the soul that has had the greatest obstacles to overcome has had the greatest opportunity for expression of its beauty. The greater the soul, the deeper will be the chiselling. The more lofty the ideal, the more subtle must be the soul's experience. The deepest sorrow brings into expression the most brilliant joy and shining possibilities. The hand that holds the chisel, the hand that inflicts the deepest wounds, is oftentimes the hand that shapes the destiny of the soul. By constant attrition and a continued smoothing away of the rough, square corners, the soul is brought into perfect symmetry—the perfect circle!

Because I AM, Thou Art! I am a lifter for all those who can avail themselves of my power as such. Likewise others may, consciously or unconsciously, serve me as elevators.

Because I know the weight of a burden, I can better help those who are serving as elevators. Because I have been crushed under the weight of lifting, I can rejoice in being a lifter.

Neither crushing weights, nor heavy lifts can long delay the progress of the soul. "I shall not stop to bury my father though he die at the moment of my departure"!

This is what the soul faces when in search of the Holy Grail. No hardships will retard nor sentinels terrify—Because I AM, Thou art!

Remember, dear readers, that the deepest wounds give the greatest opportunity to the crucified heart to rise into the expression that others have failed to see—the Immortal Life of the Soul!

NANCY MCKAY GORDON.



The race never knows those who would love and uplift it until they are gone.



The money-changers cannot enter the Temple. The spirit of commercialism dies in that Presence.



Whoever controls the money of a nation rules that nation.

*DON'T KICK.*

Take it all in all, this is a pretty good world. There are love and sunshine sprinkled through it. There is the beauty of the ocean and of the hills, of the rivers and of the meadows. There are flowers and birds to cheer our days; and our nights are crowned with stars.

Pretty good old world—don't you think so? People in it might be improved, perhaps, but you and I are of them, neighbor, and we are not the ones to render judgment. Their lot is our lot; their sorrows, our sorrows; their frailties, our frailties. Besides, if we do not like them, we can do our small part toward making them better. We can, at least, make ourselves better, and that is so much in the right direction.

But this is not a sermon—only an attempt to say that this is not a very good world for a kicker; not but what there are evils to reform, millions of them; but did you ever know a man afflicted with a chronic case of sore-head to do much toward reforming the world? Now, did you?

The way to reform the world is to go about it with a loving heart; to be strong, not weak: and the man who whines and grumbles is nearly always weak. Don't stand cursing the fates, but put your shoulder to the wheel. Don't swear at the world because it has not developed up to your standard, but grab hold of the

car of humanity and help it along. In the journey up the mountain of progress we must all push.

If you see a wrong—and there are so many of them to see—speak out plainly, openly, manfully. Oppose it. Point out a better way. But don't grumble.



### *FAITH WITHOUT WORKS.*

"What's the use?" says the colonel. "God will work this thing out. I don't have to worry my head about it. The universe is moving on. I am content to let larger forces than myself solve the problem."

What a shame to let such a beautiful faith as that go to waste? Dying for want of exercise. A dream that does nothing to fulfill itself. The only sort of a dreamer that is worth while is one that dreams and then acts, or stirs other people to act, which amounts to the same thing. But to sit around with the complacent belief that, whatever we do, things will work out all right in the end, is more in keeping with a man from Kwang-Su than one from Colorado.

Of course, God will work things out. But in affairs human, God's only way of working is through men. If He calls you and you fail to respond, you are guilty of the unpardonable sin against the Holy Ghost. Do you shirk your part? That is not faith. That is

laziness. If you do not perform what is for you in the Divine Purpose, then some one else must.

God is working things out. He is working through the Impulse He has planted in your soul. That Impulse tells you to help others, to assist in the great humanitarian movement now on. To trust blindly in the final outcome of things without lending a hand is faith without works. That sort of thing has been dead for nineteen hundred years.



#### *UNTO THINE OWN SELF BE TRUE.*

How long does it take some of us to realize that we only have to be true to ourselves in order to be true to everyone else!

We seem to have an idea that certain individuals belong to us, and in order to be true to those privileged mortals we must constantly remind them of their blessings in being so owned and so protected—when if we would only leave out some of our superfluous attention and protection it would be very much more comfortable all around.

When we deprive other human beings of their experiences by shielding them from their discipline in life, we are assuming a good deal of responsibility, besides being false to ourselves and false to them.

Did you ever hear people talk about overcoming per-

sonality when at the same time they were wearing out their bodies by sacrificing themselves for one or two persons whom they think they own and consequently love? It is rather comfortable to be unselfish in that way even if it is delusive.

We do not owe ourselves any more nor any less than we owe other people, but our first duty is to ourselves, just as a mother's first duty is to her baby. Through our true attitude of love to ourselves we express love to all the world. Through a mother's attitude of love and service to her child she expresses love to all children—and comes into consciousness of all the wee ones through her own great love.

We come into consciousness through our experiences. We must be true in those experiences. We must live in the highest ideals we know—express ourselves according to the demands of our own being, in order to manifest our God-given energies for the benefit of all mankind.

It is a fearful bondage when one is afraid of the opinions of people. Sometimes when a man is living a really glorified life he does not suit those who do not comprehend his methods.

If you are poised, if you are loyal to your ideals, you will do what you know to be true, no matter if you stand absolutely alone in your opinion. The truth-seeker who is in earnest frequently finds himself in solitude.

One thing we must realize is that we do not own

any one. My children are not mine. It is my privilege to serve them for a time, but when they need me no longer I must surrender them to the world, that they may serve others according to their understanding. If I have inspired them to be true to themselves they will be well qualified to serve. They will realize their individuality and give me a purer, stronger love than had I held them in bondage and declared them mine.

The only way to be free is to leave everyone else in freedom. The only way to be true to others is to be true to yourself.



#### *A LITTLE PLAIN TALK.*

The world is divided into two great classes—suckers and fakirs. The suckers are stronger numerically and the fakirs are stronger financially. In other words, the suckers have the numbers and the fakirs have the dough.



The world could not get along without the suckers, for how could the fakirs secure a living? It might get along without the fakirs, but never will so long as the suckers remain suckers. If the suckers were not suckers, they would quit feeding the fakirs. But that

"if" is a terribly big one—a regular mountain in the way of social progress.



A fakir is anyone who gets something for nothing, and that includes a whole lot of people. A sucker is one who gets nothing for something, and that includes a whole lot more.



A king or a millionaire is a fakir on a large scale. A tramp or a beggar is a fakir on a small scale. The suckers are all on a small scale, but there are so many of them it amounts up in the aggregate. The fakirs are usually keen and shrewd and scheme around to live off of the work of the suckers. This is not always the case, for there are among them a great many fakir's sons, grandsons and progeny generally who don't know much. Had it not been for the accident of birth, they would have been suckers. The suckers are usually hard-working, honest and kind-hearted, but too dull or listless to protect their rights. The fakirs include all manner of aristocrats, frauds, charlatans, quacks, thieves, politicians, scribes, pharisees, and hypocrites generally. The suckers include all manner of workingmen, farmers, and people who toil with their hands; all, in fact, who permit themselves to be confidence, buncoed and robbed without trying to stop it.

Here is the situation in a nutshell: The fakirs will live on the suckers as long as the suckers permit it.



The suckers have the remedy in their own hands. They can be robbed as long as they want to be and they can stop being robbed whenever they get ready.



But it is feared they will continue to be suckers and continue to be robbed.



It is those who prey and those who are preyed upon. And as the latter class has so much the greater number it is preyed upon by its own consent.



Moral: If you are a sucker, quit it.



There are only two great classes in the world, I say,  
Fakirs and suckers.

The suckers do the labor and the fakirs get the pay;  
The suckers do the voting and the fakirs hold sway;  
The suckers raise the crops, and the fakirs fix the price,  
They gamble on the markets, and get the biggest slice;  
The fakirs take the harvest, the suckers hold the bag;

The fakirs dress in broadcloth, the suckers chew the  
rag;

The suckers feed the cow, the fakirs get the milk;  
The suckers feed the silkworms, the fakirs take the silk;  
The suckers build the mansions, the fakirs own the  
same;

The suckers make the fortunes, but are not in the game;  
The suckers furnish wealth with which the fakirs buy;  
The suckers are the bakers, the fakirs eat the pie;  
The suckers make the fabrics, the fakirs run the mills;  
The fakirs have the pleasure, the suckers foot the bills;  
The fakirs have the feasts, the suckers get the crusts;  
The suckers pay the prices, the fakirs run the trusts;

The suckers are the workers;

The fakirs are the shirkers;

The suckers are the wealth makers;

The fakirs are wealth takers;

And this is why I say

There are on the earth to-day

Just the classes

And the masses,

And the masses are the prey;

Just the ones who do the toil

And the ones who take the spoil;

And the spoilers do the toilers in the same old way.

*TO THE READERS OF THE ESSENCE.*

It has been agreed by the editors of THE ESSENCE that I make my bow to you this month, in an informal manner, as a contributor to THE ESSENCE. Next month I will commence a series of articles which I hope will help to cherish and strengthen each and all of you. They will have been written after much thought—much holy experience—after having stepped upward into a realm never known before.

My articles in the *New Thought* of Chicago will terminate with the December issue of that prosperous and dashing periodical.

NANCY MCKAY GORDON.



It is with genuine pleasure that we introduce Nancy to our readers. Her work is known the world over. Her love and her strength are equal to all demands. We join hands with her in the earnest desire to do what we can to inspire each other and all who come our way to realize more completely the possibilities of life.



Eugene Del Mar has now definitely located at room 523 Opera House Block, Denver, where he will commence a course of lessons on October 15. He has in press a volume to be entitled "The Attainment of Hap-

piness," in which he presents a broad philosophy of life eminently calculated to promote that end. He is also about to launch a monthly, the name of which—*Common Sense*—is somewhat indicative of its design. It is proposed to therein set forth such mental conceptions and ideas as are common or universal to the sense of mankind, and thus to enunciate the principles that will harmonize the various presentations of the New Thought. And above all, it is intended to make practical application of these principles to everyday life. Mr. Del Mar has our best thoughts and wishes for his success.



#### CHANGE OF LOCATION.

Hereafter the Church of the Living Christ and the School of Christ Life will meet every week in the lecture room of the First Congregational church, on the north side of Glenarvin, between 16th and 17th streets. A lease has been entered into with the church trustees for one year. The school meets every Saturday evening at 8 o'clock and the church every Sunday evening at 8 o'clock.



Hate and inharmony do not belong to those in the kingdom—only to those who are outside of it.

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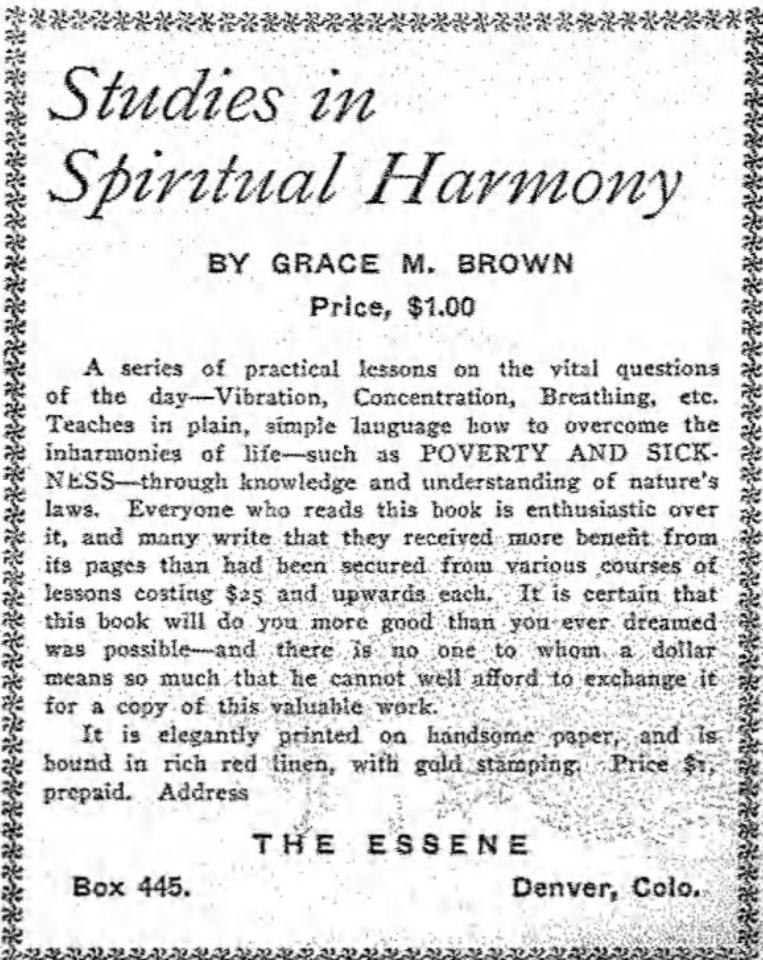
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